were very few educated men among them and even these few were not encouraged in public service. For the purposes of representation in the public service, Tamil Ezhavas should be included among the backward classes.

Tamil Ezhavas were very backward in education. They should therefore be given half fee concessions in high schools and colleges. This prayer had been made at the 26th session of the Assembly also.

While thanking the Government for providing two Tamil Ezhava graduates with appointments, the member said that there were others of his community who had passed the E. S. L. C., the V. S. L. C. the Intermediate and the B. A. Degree Examinations. Their applications for appointments in the public service were not duly considered by heads of departments on the ground that Tamil Ezhavas were not a backward community for purposes of entertainment in the public service. Instructions should therefore be issued to heads of departments to give preferential treatment to Tamil Ezhava applicants for appointments.

Lastly, the member said that two Ezhavas were usually nominated to the Legislative Council but no Tamil Ezhava was ever nominated. He therefore prayed that, in making future nominations, one of the nominees might be a Tamil Ezhava.

DEWAN'S REPLY: Mr. Ramaswami, the claims of your community will be duly considered.

162. Adequate representation of Ezhavas in public service.

MR. K. A. RAMANUNNI (*Nominated*) spoke about the need for adequate representation of the Ezhavas in the public service. Although there were many qualified persons among the Ezhavas to hold responsible offices in the State, they were not given any chances to prove their capacity. The Ezhavas numbered over 700,000 but there was only a single officer in the Judicial Department from their community, although there were persons with English qualifications even. There were qualified persons who could be appointed in responsible places in the Public Works, Industries and the Medical Departments also. Owing to lack of encouragement, people had gone outside the State to take up employment. Since the Government have accepted the principle of communal representation for purposes of appointments in the public service, the member wanted the principle to be applied fully.

DEWAN'S REPLY: Mr. Ramanunni, I am afraid, I can only give the same answer. The claims of your community will be duly considered.

163. Representation according to numerical strength of Ezhavas, Mahomedans and other backward communities in public service and in the Legislative Council and other representative institutions.

MR. K. P. MARTANDAN VAIDYAN (*Chirayankil taluk, Group II*) said that the need for the representation of Ezhavas, Mahomedans and other backward communities in the public service and representative institutions had been urged on the Government through the Sri Mulam Popular Assembly and the Legislative Council. At the last session

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of Assembly, the Dewan stated that a committee would be constituted to go into the question of recruitment to public service. Although in accordance with this statement, a committee was constituted, it had not begun its work owing to the death of its President. The problem of recruitment to the public service was a vexed one and it should be tackled and solved as early as possible. Whatever might be the recommendations of the committee, the Government, having accepted the principle of communal representation, could redress the grievances of the several communities in this respect even before the committee concluded its deliberations. Athough the Government have issued circulars to the effect that members of unrepresented and backward communities with sufficient qualifications should be selected for new appointments, the heads of departments did not act according to these instructions. The statements of appointments made by them should therefore be scrutinised in greater detail and such of them as had deviated from the circular instructions should be asked to explain their conduct. Heads of departments were in the habit of giving long vacancies to members of their own communities while short vacancies alone were given to others. The only way of remedying this state of affairs was to rule that a certain percentage of the appointments should be given to members of each community according to its numerical strength. The statements of appointments made should be scrutinised and published in the *Gazette* once in 3 or 6 months in order to enable the general public to bring to the notice of the Government any irregularities on the part of the heads of departments in making appointments. A similar procedure was being followed in Cochin.

The member then said that in several departments of the State such as the Land Revenue, Education and Forest and in the Secretariat and Account Office, there were no Ezhavas or Mahomedans in the higher ranks and in the lower ranks their number was very few. Referring to the Land Revenue Department, in particular, he said that the office of the Provertikar was an important one though it carried only a small pay and it was regrettable that there was neither an Ezhava nor a member of any other backward community in that cadre. The claims of these communities should be considered in making new appointments of Provertikars.

As regards peons, the member said that the officers in appointing them selected only those who would be able to do domestic work also. As most of the officers were caste Hindus they were averse to appoint members of backward communities and depressed classes as peons.

Women were being entertained in all departments. But even in appointing women, the claims of members of backward communities were ignored.

As in the public service, the principle of communal representation according to population should be followed in the Sri Mulam Popular Assembly and the Legislative Council also. In regard to the Legislative

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Council, the backward communities generally failed to secure representation by election. One of the reasons for the failure was the incorrect preparation of the electoral rolls by the Provertikars who omitted the names of the eligible persons belonging to other communities and included inelgible men belonging to their own communities. There was delay in issue of *pattas*. These vagaries should be stopped and the franchise should be broadened. Those who pay a tax of one rupee or more should be made eligible to vote. If this could not be done, those who pay a tax of Rs. 5 or more even though not in their own names should be declared eligible to vote. In making nomina tions also, backward communities should be represented according to their numerical strength. The Ezhavas who numbered 850,000 should be assigned at last 4 seats in the Council.

The Ezhavas and other backward communities due to their backwardness in education and certain other disabilities could not occupy high positions in service. But the number of educated men had increased. These should be encouraged by entertaining them in the places for which they were qualified.

DEWAN'S REPLY: Mr. Martandan Vaidyan, it is hoped that the report of the recruitment Committee will enable us to solve some of your difficulties. Anyhow, I can assure you that the communities for which you have spoken will have their claims duly considered.

164. Nanjinad Vellalas and public service.

MR. S. AZHAKIANAYAKAM PILLAI (*Agastisvaram taluk*) said that the Nanjinad Vellalas formed an important agricultural community in the State who were governed by a personal law of their own. They differed in manners and customs from other communities. They had in the past held high and responsible posts in Government service faithfully and loyally. They also contributed a large share of land revenue from Nanjinad occupied chiefly by them. It was deplorable that in recent times they were not adequately represented in the public service and that in several cases, their claims were even ignored. There was not a single Nanjinad Vellala drawing a salary of over Rs. 150 while those who were drawing between Rs. 100 and Rs. 150 were very few. Qualified men were not wanting in the co nmunity. It was due to the indifference on the part of the Government that these men were not entertained. The member said that in the matter of appointments, the principle to be followed should be that every community should have a fair representation, prominence being given to it according to the proportion of the State revenue contributed by it. This was a sound principle because the people who paid revenue to the Government had a permanent stake in the country. The very same principle was accepted by companies in selecting their directors.

The Nanjinad Vellalas were classified along with the Tamilians for purposes of appointment to the public service. There was no rhyme or reason in such classification. Language was not the criterion in classifying communities. If this were so, the Brahmin community

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